

SATIRE XIII

[exemplo quodcumque malo committitur, ipsi
dispicet auctori. prima est haec ultio, quod se
iudice nemo nocens absoluitur, improba quamuis
gratia fallaci praetoris uicerit urna.]

quid sentire putas homines, Caluine, recenti
de scelere et fidei uiolatae crimine? sed nec
tam tenuis census tibi contigit, ut mediocris
iacturae te mergat onus, nec rara uidemus
quae pateris: casus multis hic cognitus ac iam
tritus et e medio fortunae ductus aceruo.

5

ponamus nimios gemitus. flagrantior aequo
non debet dolor esse uiri nec uolnere maior.
tu quamuis leuium minimam exiguumque malorum
particulam uix ferre potes spumantibus ardens
uisceribus, sacrum tibi quod non reddat amicus
depositum? stupet haec qui iam post terga reliquit
sexaginta annos Fonteio consule natus?

10

an nihil in melius tot rerum proficis usu?
magna quidem, sacris quae dat praecepta libellis,
uictrix fortunae sapientia, ducimus autem
hos quoque felices, qui ferre incommoda uitiae
nec iactare iugum uita didicere magistra.
quae tam fausta dies, ut casset prodere furtum,
perfidiam, fraudes atque omni ex crimine lucrum
quaesitum et partos gladio uel pyxide nummos?

20

25

1–4 *deleuit Reeve, post 195 transposuit Richards*

4 fallaci: *PG Seruius in Aeneid vi.431*: fallacis Φ : urna *PSU Seruius ibid*: urnam
 Φ : fallacem...urnam *Markland*

5 homines *U, Ribbeck*: omnes $P\Phi$

13 malorum *PAGKTU*: laborum *FHLOZ*

18 an *PSAGU*: ut K proficis Φ : proficit *PSΣ*. usu $P\Phi$: usus *KVat.2810 Σ*

19 quidem *PAFGU*: equidem Φ

23 fausta *Markland*: festa *codd.*: furtum *Nisbet*: furem *codd.*

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[Anything which is done which sets a bad example
does not please the one who does it. This is the first punishment:
nobody who is guilty is acquitted in his own judgement,
even though the wicked

favour of the praetor has prevailed by means of a lying urn.]

5

What, Calvinus, do you think people feel about the recent
crime and the charge of trust abused? But then
you happen to have an estate which is not so tiny that the burden
of a moderate loss would sink you, and we see that what you
are suffering

is not a rare occurrence. This misfortune is well-known to many
people and is by now

a threadbare subject taken from the middle of fortune's pile.

10

Let us set aside excessive moaning. A man's pain ought not to be
more fiery than is right, nor be bigger than the injury itself.

You can scarcely bear a tiny, minuscule speck of misfortune,
however

light it is, as you blaze inside with guts bubbling up,
all because a friend is not giving back to you a sum entrusted
to him which was

15

under divine protection. Is this a source of astonishment to one
who has put

sixty years behind him, one born in the consulship of Fonteius?
Or do you derive no benefit from the experience of so much life?
Great indeed is Philosophy – who gives us instructions in her

sacred little books – the

lady who overcomes fortune, but we reckon

20

these men also to be fortunate, who have learned from their
teacher Life

to bear life's discomforts without throwing off the yoke.

What day is so auspicious that it gives up on uncovering theft,
treachery, deceit – and gain pursued by means of every crime,
cash generated by the sword or the drug-box?

25

rari quippe boni, numera, uix sunt totidem quot
 Thebarum portae uel diuitis ostia Nili.
 nona aetas agitur peioraque saecula ferri
 temporibus, quorum sceleri non inuenit ipsa
 nomen et a nullo posuit natura metallo. 30
 nos hominum diuomque fidem clamore ciemus
 quanto Faesidium laudat uocalis agentem
 sportula? dic, senior bulla dignissime, nescis
 quas habeat ueneres aliena pecunia? nescis
 quem tua simplicitas risum uulgo moueat, cum 35
 exigis a quoquam ne peieret et putet ullis
 esse aliquod numen templis aeraeque rubenti?
 quondam hoc indigenae uiuebant more, priusquam
 sumeret agrestem posito diademate falcem
 Saturnus fugiens, tunc cum uirguncula Iuno 40
 et priuatus adhuc Idaeis Iuppiter antris;
 nulla super nubes conuiuia caelicolarum
 nec puer Iliacus formonsa nec Herculis uxor
 ad cyathos et iam siccato nectare tergens
 bracchia Volcanus Liparaea nigra taberna; 45
 prandebat sibi quisque deus nec turba deorum
 talis ut est hodie, contentaque sidera paucis
 numinibus miserum urguebant Atlanta minori
 pondere; nondum imi sortitus triste profundi
 imperium Sicula toruos cum coniuge Pluton, 50
 nec rota nec Furiae nec saxum aut uolturis atri

26 numera *PU*: numero *AHKOT*: numerum *FLUZ*: innumerum *G*

28 nona *Φ*: non *FK*: nunc *P*: aere *Housman*: quinta *Markland*: nulla *Scholte*.
 agitur *codd.*: grauior *Weidner*

34 *versum om. G**KU*.

36 ullis *Φ*: altis *Courtney*

41 priuatus *codd.*: primaeus *Britannicus*: cirratus *Scholte*: Idaeis *codd.*: Dictaeis
dub. *Markland*

44 et iam *codd.*: sed iam *Guyet* siccato *mss*: saccato *Schurtzfleisch*: libato
Ruperti: tendens *Ruperti*: tollens *Cramer*

49 imi *Housman*: *om. P. Vat. Pal 1701*: aliquis *Φ*

50 imperium *HLOZ*: imperium aut *PSΦΣ*

Good men are few, you see. Count them, they are hardly
as many as
the gates of Thebes or the mouths of the rich Nile.
The ninth era is now being acted out, an age worse than the times
of iron – and nature herself does not discover a
name for the wickedness and has laid it against no specific metal. 30
Yet we call on the trust of men and gods with the sort of loud
shout
with which the bellowing hand-out recipients voice praise
of Faesidius as he
pleads in court? Old man (who has not outgrown your child's
toys), tell me, do you not know
the pull of other folk's money? Do you not know
what mirth your naiveté stirs in the common people, when 35
you demand of anybody that he should not break his oath
and should think
that there is some divine power in any temples and the reddening
altar?
At one time the natives lived in this way, before
Saturn put down his diadem and took up the farmer's sickle
as he fled, in those days when Juno was a little virgin
and Jupiter was still a nobody in the caves of Ida. 40
No banquets of the heaven-dwellers above the clouds then,
no Trojan boy nor comely wife of Hercules
at the cups nor Vulcan draining the nectar first and then cleaning
his arms, black from his Liparaean shop.
Each god took his lunch by himself and there was no crowd 45
of gods
such as we have today; the stars were content with just a few
divinities and pressed down on poor Atlas with a lighter
weight. Stern Pluto had not yet drawn as his lot the dismal
kingdom of the lower deep along with his Sicilian wife,
and there was no wheel there, nor Furies nor the rock nor 50
the punishment

poena, sed infernis hilares sine regibus umbrae.
 inprobitas illo fuit admirabilis aeuo,
 credebant quo grande nefas et morte piandum
 si iuuenis uetulo non adsurrexerat et si
 barbato cuicunque puer, licet ipse uideret
 plura domi fraga et maiores glandis aceruos;
 tam uenerabile erat praecedere quattuor annis
 primaque par adeo sacrae lanugo senectae.
 nunc si depositum non infitietur amicus, 60
 si reddat ueterem cum tota aerugine follem,
 prodigiosa fides et Tuscis digna libellis
 quaeque coronata lustrari debeat agna.
 egregium sanctumque uirum si cerno, bimembri
 hoc monstrum puero et miranti sub aratro 65
 piscibus inuentis et fetae comparo mulae,
 sollicitus tamquam lapides effuderit imber
 examenque apium longa consederit uua
 culmine delubri, tamquam in mare fluxerit amnis
 gurgitibus miris et lactis uertice torrens. 70
 intercepta decem quereris sestertia fraude
 sacrilega. quid si bis centum perdidit alter
 hoc arcana modo, maiorem tertius illa
 summam, quam patulae uix ceperat angulus arcae?
 tam facile et primum est superos contemnere testes, 75

54 quo *P*: quod Φ : quom *Knoche*

55 adsurrexerat Φ : adsurrexerit *FGUO*

57 fraga *P Vat.Pal 1701*: farra Φ

58 tam Φ : tum *P*

59 par adeo Φ : cara adeo *G*: pars adeo *codd. nonnulli*: sacrae Φ : serae *Markland*

65 hoc *PSGU*: ut Φ miranti Φ : mirantis *G*: mirandis *PA*: liranti *Gataker*:
 rimantis *Scholte*

68 examenque Φ : examenue *Markland*

70 miris Φ : diris *Buecheler*: niueis *Guyet*: nigris *Schrader*: *alii alia*

71 intercepta Φ : interuersa *Scholte*

73 illa *PGHU*: ille Φ

74 ceperat angulus *codd.*: ceperit ambitus *Markland*

by the black vulture, but only cheerful shades without any
nether-world kings.

In that era wickedness was a source of astonishment.
They thought it a great outrage and one deserving of the death
penalty

if a young man had not stood up for an old chap – or 55
a boy for anyone with a beard even if the boy could see
more strawberries and bigger heaps of the acorn in his own home.
So much respect was awarded to anyone one four years older
and the first chin-fluff was as good as venerable old age.
These days, if a friend does not deny that money has been

deposited with him, 60
if he gives you the old purse complete with all the rust,
then it is seen as marvellous trustworthiness, worthy

of the Etruscan books
and something that must be atoned for with a garlanded lamb.
If I see a man of outstanding integrity, I compare this prodigy 65
to a boy with double limbs, to fish discovered beneath an
astonished plough and to a pregnant mule;

I am as worried as I would be if a rain-shower has poured
down stones

and a swarm of bees in a long cluster has settled on the
roof of a shrine, as if a river has flowed into the sea with
amazing floods, pouring in with a cataract of milk. 70

You complain that 10,000 sesterces has been sequestrated in an
act of unholy fraud? What if somebody else has lost a secret
20,000 in this way, what if a third man has lost a greater
sum than that – a sum which the corner of his expansive treasure
chest had scarcely contained?

It is as easy as falling off a log to despise the witnesses above 75

si mortalis idem nemo sciat. aspice quanta
uoce neget, quae sit facti constantia uoltus.
per Solis radios Tarpeiaque fulmina iurat
et Martis frameam et Cirrhaei spicula uatis,
per calamos uenatricis pharetramque puellae 80
perque tuum, pater Aegaei Neptune, tridentem;
addit et Herculeos arcus hastamque Mineruae,
quidquid habent telorum armamentaria caeli.
si uero et pater est, ‘comedam’ inquit ‘flebile nati
sinciput elixi Pharioque madentis aceto.’ 85

sunt in fortunae qui casibus omnia ponant
et nullo credant mundum rectore moueri
natura uolente uices et lucis et anni,
atque ideo intrepidi quaecumque altaria tangunt.
[est aliis metuens ne crimen poena sequatur.] 90
hic putat esse deos et peierat, atque ita secum:
‘decernat quodcumque uolet de corpore nostro
Isis et irato feriat mea lumina sisto,
dummodo uel caecus teneam quos abnego nummos.

et pthesis et uomicae putres et dimidium crus
sunt tanti. pauper locupletem optare podagram
nec dubitet Ladas, si non eget Anticyra nec
Archigene; quid enim uelocis gloria plantae
praestat et esuriens Pisaeae ramus oliuae?
ut sit magna, tamen certe lenta ira deorum est; 95
si curant igitur cunctos punire nocentes,
quando ad me uenient? sed et exorable numen
fortasse experiar; solet his ignoscere. Multi

82 Mineruae *codd.*: Mineruae et *Jortin*

86 in *SGU*: *om. P. Vat.Pal. 1701*: qui in Φ . qui *PSAGU*: iam Φ : casibus Φ :
lapsibus *FZ*. ponant Φ : ponunt *KL*

90 *deleuit Jahn*

92 decernat Φ : decernit *F*: decernet *LZ*

93 irato *codd.*: aurato *Scholte*

97 nec *PSΦ*: ne *FGOU* Ladas *PSGZZ*: laudas Φ

101 *deleuit Nisbet*. curant Φ : curent *GLU*

if no human being shares the knowledge. Look at how
loudly he denies it, the fixed nature of his lying face as
he swears by the rays of the sun, by the Tarpeian thunderbolts,
the lance of Mars and the arrows of the Cirrhaean prophet,
by the darts and the quiver of the girl huntress, 80
by your trident, O Neptune father of the Aegean sea;
he also includes the bow of Hercules and the spear of Minerva –
whatever weapons the heavenly weapon-chests have.
If he is also a father, then he says ‘may I eat the weeping head
of my son
boiled and dripping with Egyptian vinegar!’ 85
There are men who attribute everything to the accidents
of fortune,
who do not believe that the world moves because of any
guiding hand,
as nature turns the wheels of the day and the year.
These men are therefore fearless in touching any altars.
[Another man fears that punishment may follow his crime.] 90
This man however does believe in the existence of gods and still
perjures himself, telling himself this:
‘let Isis decide whatever she wishes to do with my body,
let her strike my eyes with her angry rattle,
so long as I can keep hold of the cash I am denying – even if I
am blind.
Tuberculosis, festering sores and losing half a leg 95
are all worth it. Ladas, if he were poor, would not hesitate
to wish for the rich man’s
gout, if he is not in need of Anticyra or
Archigenes. For what glory does a swift foot
offer, and the famished branch of an olive from Pisa?
The wrath of the gods may be great but it is certainly slow;
therefore if they make it their business to punish every 100
guilty man,
when will they come to me? Anyway I will possibly find that
the divine power
can be swayed by prayer – it does tend to forgive sins like this.
Many men

committunt eadem diuerso crimina fato:
 ille crucem sceleris pretium tulit, hic diadema.' 105
 sic animum dirae trepidum formidine culpae
 confirmat, tunc te sacra ad delubra uocantem
 praecedit, trahere immo ultro ac uectare paratus.
 nam cum magna malae superest audacia causae,
 creditur a multis fiducia. mimum agit ille, 110
 urbani qualem fugitiuus scurra Catulli:
 tu miser exclamas, ut Stentora uincere possis,
 uel potius quantum Gradiuus Homericus, 'audis,
 Iuppiter, haec nec labra moues, cum mittere uocem
 debueris uel marmoreus uel aeneus? aut cur 115
 in carbone tuo charta pia tura soluta
 ponimus et sectum uituli iecur albaque porci
 omenta? ut ideo, nullum discrimin habendum est
 effigies inter uestras statuamque Vagelli.'
 accipe quae contra ualeat solacia ferre 120
 et qui nec Cynicos nec Stoica dogmata legit
 a Cynicis tunica distantia, non Epicurum
 suspicit exigui laetum plantaribus horti.
 curentur dubii medicis maioribus aegri:
 tu uenam uel discipulo committe Philippi. 125
 si nullum in terris tam detestabile factum
 ostendis, taceo, nec pugnis caedere pectus

105 sceleris pretium *PSAFGU*: pretium sceleris Φ

107 confirmat *Sang.FGLUZ*: confirmant *PSAHKOT*: confirmans *coni. Hermann*
 108 uectare *Nisbet*: uexare *codd.*

109 *damnauit Knoche*

115 debueris Φ : debueras *AK*

119 Vagelli *PSFGUΣ*: bacilli *vel* bathylli Φ

123 suspicit *PFGU*: suscipit Φ

125 uenam Φ : ueniam *PU*

commit the same offences with widely different outcomes.
That man gets crucified as payment for his crime, this one
gets a crown.'

105

This is how he strengthens his spirits, trembling as they are
with fear of
a dread accusation; and then, when you are summoning him
to the holy shrine,
he gets there first, more than ready to pull you there of his
own accord, or to drive you there himself.

For when a bad case is backed up by a lot of brass neck, then
many people find confidence convincing. He is acting out
a comedy,

110

like the runaway joker of witty Catullus
while you bawl out laments enough to be able to drown
out Stentor

or rather as loud as Mars in Homer: 'do you hear this,
Jupiter? You don't move your lips although you should have said
something, even if you are made of marble or bronze? Why else
do we put our pious incense, once the paper has been unwrapped,
on

115

your charcoal along with a cut calf's liver and a pig's white
caul? As I see things, there is no difference to be drawn
between your statues and the image of Vagellius.'

Take on board now what forms of consolation a man would be
able to

120

bring you in response: not a man who has read the Cynics
or the Stoic precepts –

Stoics who differ from the Cynics only in the tunic – nor who
looks up to Epicurus, happy among the seedlings of his little
garden.

Let sick people who are in a critical condition be looked after
by the greater physicians –

entrust *your* pulse even to a student of Philippus.

125

If you can point to no other deed on earth which is so disgusting
as this, then I will be quiet and will not stop you from beating
your breast

te ueto nec plana faciem contundere palma,
 quandoquidem accepto claudenda est ianua damno,
 et maiore domus gemitu, maiore tumultu
 planguntur nummi quam funera; nemo dolorem
 fingit in hoc casu, uestem diducere summam
 contentus, uexare oculos umore coacto:
 ploratur lacrimis amissa pecunia ueris.

130

sed si cuncta uides simili fora plena querella,
 si deciens lectis diuersa parte tabellis
 uana superuacui dicunt chirographa ligni,
 arguit ipsorum quos littera gemmaque princeps
 sardonychum, loculis quae custoditur eburnis,
 ten, o delicias, extra communia censes
 ponendum. quid? tu gallinae filius albae,
 nos uiles pulli nati infelicibus ouis?

135

rem pateris modicam et mediocri bile ferendam,
 si flectas oculos maiora ad crimina. Confer
 conductum latronem, incendia sulphure coepta
 atque dolo, primos cum ianua colligit ignes;
 confer et hos, ueteris qui tollunt grandia templi
 pocula adorandae robiginis et populorum
 dona uel antiquo positas a rege coronas;
 haec ibi si non sunt, minor exstat sacrilegus qui

140

145

150

131 dolorem *PAGKU*: dolores Φ 132 hoc casu *PSGOU*: occasu Φ diducere *PHKOT*: deducere Φ .134 *uersum delebat Heinrich*136 parte *PSAFGU*: in parte Φ 137 ligni *codd.*: lini *Salmasius, Heinsius*139 sardonychum *PGU Sang.*: sardonicus Φ 140 ten o *PA*: te nunc Φ : ten et *Manso*141 quid? *Heinrich*: quia *codd.*: albae *codd.*: Afrae *Rupertius*142 uiles *PAGOU*: uilis Φ pulli *PA*: populi *GU*: populus Φ 143 ferendam *codd.*: ferenda *P*146 dolo *codd.*: oleo *Markland*147 ueteris *codd.*: ueteres *P* qui tollunt *codd.*: tollunt qui *HO*150–153 *deleuit Willis.*

with your fists or slapping your face with a flat palm;
since now that the loss has been suffered the house must be
shut up,

as the cash is lamented with greater groaning, greater distress
of the

130

house, than deaths would be. Nobody feigns grief
in this situation, happy just to rend the edge of his cloak
and to rub his eyes with forced tears.

Lost money is cried over with tears that are real.

But if you see all the courts packed full of similar grievances,
and if (once the other side has read through the documents
ten times over)

135

the other side say that the signature is worthless and the tablet
a waste of wood –

even though they are proved wrong by the handwriting and the stone
(a prince

among sardonyx) which is kept safe in ivory boxes –

you – oh you special case – you think that you deserve
to be considered

140

outside the common run of people? What? Are you the son of
a white hen

while we are the cheap grey chicks born of unpromising eggs?

What you are suffering is only modest and should be endured
with a moderate amount of wrath

if you could only turn your eyes to greater crimes. Compare
the hired mugger, the fires started with sulphur

145

and with malice, when the door catches the first flames.

Compare those men also who steal the imposing chalices
from the old

temple – objects of venerable rust and gifts of nations,

along with coronets put there by a king many years ago.

If things like this are not available, then there is a small-fry
temple-robber

150

radat inaurati femur Herculis et faciem ipsam
 Neptuni, qui bratteolam de Castore ducat;
 [an dubitet solitus totum conflare Tonantem?] 155
 confer et artifices mercatoremque ueneni
 et deducendum corio bouis in mare, cum quo
 clauditur aduersis innoxia simia fatis.
 haec quota pars scelerum, quae custos Gallicus urbis
 usque a lucifero donec lux occidat audit?
 humani generis mores tibi nosse uolenti
 sufficit una domus; paucos consume dies et 160
 dicere te miserum, postquam illinc ueneris, aude.
 quis tumidum guttur miratur in Alpibus aut quis
 in Meroe crasso maiores infante mamillam?
 caerula quis stupuit Germani lumina, flauam
 caesariem et madido torquentem cornua cirro? 165
 [nempe quod haec illis natura est omnibus una.]
 ad subitas Thracum uolucres nubemque sonoram
 Pygmaeus paruis currit bellator in armis,
 mox inpar hosti raptusque per aera curuis
 unguibus a saeuia fertur grue. si uideas hoc 170
 gentibus in nostris, risu quatiare; sed illic,
 quando eadem adsidue spectantur proelia, ridet
 nemo, ubi tota cohors pede non est altior uno.
 ‘nullane peiuri capititis fraudisque nefandae
 poena erit?’ abreptum crede hunc grauiore catena 175

153 *deleuit* *J. D. Lewis*. *dubit* Φ : *dubitat* *F*. *solitus* *codd.*: *solitum* *st Munro*:
stolidus *H. Valesius*: *solus* *Leo*: *solidum* *Bailey*.

154 *artifices* *PAGKU*: *artificem* Φ

158 *occidat* *PAGKU*: *occidit* Φ

164 *Germani* *codd.*: *Germanus* *Willis*. *flauam* *codd.*: *flauam* et *Guyet*

165 *madido*...*cornua cirro* *codd.*: *madidos* in *cornua cirros* *Salmasius*

166 *del.* *Markland*, *Pinzger*; *secl.* *Braund*, *Housman*, *Willis*, *Clausen*

170 *hoc* *codd.*: *haec* *U*

171 *quatiare* *sed* Φ : *quatiere* *sed* *GKU*: *quatiaris* et *FLOZ*

172 *susp.* *Ruperti*: *quando* *Jacobs*: *quanquam* *codd.* *spectantur* *AFGKU*:
spectentur *PHLOTZ*

174 *peiuri* *SA*: *peiori* *P*: *periuri* Φ

to scrape the thigh of gilded Hercules and the actual face
of Neptune and to strip the gold-leaf from Castor.

[Or would he check himself, a man who is in the habit of melting
down the whole of the Thunderer?]

Compare too the manufacturers and the trader in poison
and also the man who deserves to be chucked into the sea
in a bull's hide,

155

having the innocent ape locked up with him and suffering
his adverse fate.

What fraction is this of the crimes which Gallicus, the guardian
of the city,

listens to from sun-up right until light dies?

You wish to learn about human behaviour?

One house is enough. Spend a few days there and –

160

when you have come back from there – dare to call yourself
unfortunate then.

Who is amazed at a swollen throat in the Alps, or who

[is amazed at]

a breast in Meroe bigger than its fat infant?

Who is surprised at a German's blue eyes and yellow
hair spinning horns with its wet curls?

165

[this is because all these folk have this single nature.]

A Pygmy warrior in his tiny armour runs against
the sudden noisy cloud of Thracian birds, but is
no match for the foe and is quickly whipped up through the air
by their crooked

talons and carried off by the savage crane. If you were to see this
in our country, you would shake with laughter: but in that country
the same battles are watched constantly and so nobody
laughs. There the whole platoon is no taller than a foot.

"So is there to be no punishment for the perjuror and his
unspeakable

deception?" Just think that he has been hauled off at once with

175

protinus et nostro (quid plus uelit ira?) necari
arbitrio: manet illa tamen iactura nec umquam
depositum tibi sospes erit, sed corpore truncō
inuidiosa dabit missus solacia sanguis.
'at uindicta bonum uita iucundius ipsa.'

nempe hoc indocti, quorum praecordia nullis
interdum aut leuibus uideas flagrantia causis.
[quantulacumque adeo est occasio sufficit irae.]

Chrysippus non dicet idem nec mite Thaletis
ingenium dulcique senex uicinus Hymetto,
qui partem acceptae saeuia inter uincla cicutae
accusatori nollet dare. [plurima felix
paulatim uitia atque errores exuit, omnes
prima docens rectum, sapientia.] quippe minutus
semper et infirmi est animi exiguique uoluptas
ultio. continuo sic collige, quod uindicta
nemo magis gaudet quam femina. cur tamen hos tu
euasisse putas, quos diri conscientia facti
mens habet attonitos et surdo uerbere caedit
occultum quatiente animo tortore flagellum?
poena autem uehemens ac multo saeuior illis
quas et Caedicius grauis inuenit et Rhadamanthus,
nocte dieque suum gestare in pectore testem.
Spartano cuidam respondit Pythia uates
haud inpunitum quondam fore quod dubitaret

180

185

190

195

200

178 sed *codd.*: si *Weidner et Markland*179 missus *Wakefield*: minimus *codd.*: solum *Housman*: nimium *Vianello*: socius
Courtney: calidus *DeJonge*: saliens *dub.* *Nisbet*183 *del.* *Jahn, Heinrich*184 dicet *Φ*: dicit *FLU* Thaletis *codd.*: *Cratetis Jessen*187–189 plurima – sapientia *del.* *Guyet*188 exuit *Φ*: exuet *U*189 docens *Φ*: docet *PU*193 putas *Φ*: putas *FHZ*195 quatiente *Φ*: quatiens *FOZ*

very heavy chains and on our own decision killed (what more could anger wish for?); the loss still remains as it was, nor will the invested money ever be safe and sound, but instead the blood let from his decapitated corpse will offer you consolation

which brings hatred.

“But vengeance is a good thing which is sweeter than life itself.” 180

Very well, the uneducated say this – people whose vitals

you could

see burning up sometimes for no good reasons or for merely flimsy ones.

[in fact any opportunity, however tiny, is good enough for rage].

Chrysippus will not say the same, nor the gentle mind of Thales and the old man who lived next to sweet Hymettus –

185

the man who refused to give to his accuser any part of the hemlock he had received amidst his cruel chains.

[Blessed philosophy

bit by bit strips off most vices and all errors of judgement, being first to teach what is right.] Vengeance is, you see, the pleasure of a diminished, weak and tiny mind.

190

Work this out at once for yourself from the fact that nobody rejoices

at revenge more than a woman. But why do you think that these men

have got away with it when their consciousness of their grim deed,

keeps them dumbstruck and flogs them with its unheard blows, the mind torturing them as it wields the unseen whip?

195

Their punishment is violent and much more brutal than the punishment which grim Caedicius and Rhadamanthus can devise;

they have to carry around a witness against themselves night and day within their breast.

The Pythian priestess made a response to a Spartan that one day he would be punished for even thinking about

200

depositum retinere et fraudem iure tueri
 iurando. quaerebat enim quae numinis esset
 mens et an hoc illi facinus suaderet Apollo.
 reddidit ergo metu, non moribus, et tamen omnem
 uocem adyti dignam Phoebo ueramque probauit
 extinctus tota pariter cum prole domoque
 et quamuis longa deductis gente propinquis.
 has patitur poenas peccandi sola uoluntas.
 nam scelus intra se tacitum qui cogitat ullum
 facti crimen habet. cedo si conata peregit? 205
 perpetua anxietas nec mensae tempore cessat
 fauibus ut morbo siccis interque molares
 diffici crescente cibo, Setina misellus
 expuit, Albani ueteris pretiosa senectus
 displicet; ostendas melius, densissima ruga
 cogitur in frontem uelut acri ducta Falerno.
 nocte breuem si forte indulxit cura soporem
 et toto uersata toro iam membra quiescunt,
 continuo templum et uiolati numinis aras
 et, quod praecipuis mentem sudoribus urguit, 210
 te uidet in somnis; tua sacra et maior imago
 humana turbat pauidum cogitque fateri.
 hi sunt qui trepidant et ad omnia fulgura pallent,
 cum tonat, exanimis primo quoque murmure caeli,
 non quasi fortuitus nec uentorum rabie sed 225

205 Phoebo Jacobs: templo *codd.*: adyto dignam templi *Markland* probauit Φ : probabit *P.*

208 uersum *damnavit Weidner*: sola *GKTU*: saeuia *PAHO*: scaeuia *FLZ* uoluntas *AFGUΣ*: uoluptas *PΦ*

209 tacitum *codd.*: tacitus *coni. Scholte*

210 cedo si *codd.*: quod si *Markland*

212 ut *PAU*: et Φ

213 Setina *Herelius et Withof*: sed uina *codd.*

215 melius *codd.*: mulsum *Scholte*

216 Falerno *codd.*: Falisco Nisbet

223 fulgura *codd.*: fulmina *recentiores nonnulli*

hanging on to a sum deposited with him and for shoring up
his deceit with an
oath. He was inquiring about the attitude of the divinity
and whether Apollo was urging this deed on him.
He gave the money back, but out of panic rather than principle
and all the same
he proved every word of the shrine to be worthy of Phoebus
and true
when he was wiped out together with all his offspring and home
and relatives however distantly linked to him.
Simply wanting to do wrong incurs these punishments;
as anyone who thinks about any crime in his head without
speaking it aloud
carries the charge of the deed with him. What, then, if he has
carried out his efforts? 205
His anxiety is incessant and does not let up even at dinner-time.
His throat is dry as if with plague and the indigestible food swells
up inbetween his molars. The poor man spits out Setian wine,
and doesn't like the costly antiquity of old Alban either.
Show him something better and a packed set of wrinkles is
riven into his forehead, pulled tight by the Falernian [wine]
just as if it were sour. 210
If by any chance his anxiety has allowed him a short sleep, and
his limbs, after tossing all over the bed are now resting, then
at once he sees the temple and the altars of the abused deity,
and also – something which harasses his mind with superlative
sweating – 220
he sees you in his dreams. Your ghost, god-given and larger
than anything
human, distresses the fearful man and compels him to confess.
These are the men who tremble and go pale at every stroke
of lightning,
who, when it thunders, go faint at even the first rumbling
of the heavens,
as if this is not mere chance nor something caused by the madness
of the winds but is 225

iratus cadat in terras et iudicet ignis.
 illa nihil nocuit, cura grauiore timetur
 proxima tempestas uelut hoc dilata sereno.
 praeterea lateris uigili cum febre dolorem
 si coepere pati, missum ad sua corpora morbum 230
 infesto credunt a numine; saxa deorum
 haec et tela putant. pecudem spondere sacello
 balantem et Laribus cristam promittere galli
 non audent; quid enim sperare nocentibus aegris
 concessum? uel quae non dignior hostia uita? 235
 [mobilis et uaria est ferme natura malorum.]
 cum scelus admittunt, superest constantia; quod fas
 atque nefas tandem incipiunt sentire peractis
 criminibus. tamen ad mores natura recurrit
 damnatos fixa et mutari nescia. nam quis 240
 peccandi finem posuit sibi? quando recepit
 eiectum semel attrita de fronte ruborem?
 quisnam hominum est quem tu contentum uideris uno
 flagitio? dabit in laqueum uestigia noster
 perfidus et nigri patietur carceris uncum 245
 aut maris Aegaei rupem scopulosque frequentes
 exulibus magnis. poena gaudebis amara
 nominis inuisi tandemque fatebere laetus
 nec surdum nec Teresian quemquam esse deorum.

226 iudicet *codd.*: uindicet *Courtney*

230 ad *mss.*: in *Nisbet*

236 *del. Jahn*

237 quod *PΦ*: quid *U Vat. 3288*

239 recurrit *Φ*: cucurrit *O*

242 ruborem *Φ*: pudorem *HO*

247–248 amara nominis *codd.*: aperta numinis *Jessen*

249 surdum *codd.*: Drusum *Courtney, Willis*

rather a case of angry fire falling to earth and judging us.
If that storm did no harm, the next one is feared with greater
anxiety as if it were deferred by this calm weather.
What's more, if they begin to suffer a pain in the side

 accompanied by

insomniac fever, they think this is a disease sent to their bodies 230
by an angry divinity; they regard these as the rocks and
spears of the gods. They don't dare to pledge a bleating beast to a
shrine or to promise the crest of a cockerel to the household
gods; for what hope is allowed to guilty people when they
 are sick?

or which sacrificial victim is not more deserving of life? 235

[As a rule, the nature of bad men is fickle and changing.]

When they are committing a crime they have plenty of resolve;
 they finally

begin to feel what is right and wrong when the crimes have been
 carried out.

Yet their nature rushes back to the ethical standards
which they have rejected, as their nature is in fact fixed
 and does not know how to change. For who ever 240
set a limit to his own criminality? When did he ever welcome
 back

the blush of shame when once it has been removed from
 his brazen brow?

Is there any man alive who you will see to be content with just one
crime? Our cheat will put his feet into the trap
and he will endure the hook in a dark prison 245
or the cliff and rocks of the Aegean sea now crowded
with famous exiles. You will crow over the unpleasant
 punishment

meted out to this hateful individual and you will finally admit
 in your joy
that not one of the gods is deaf or a Tiresias.